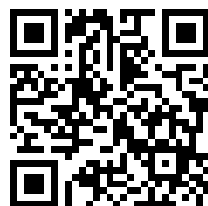


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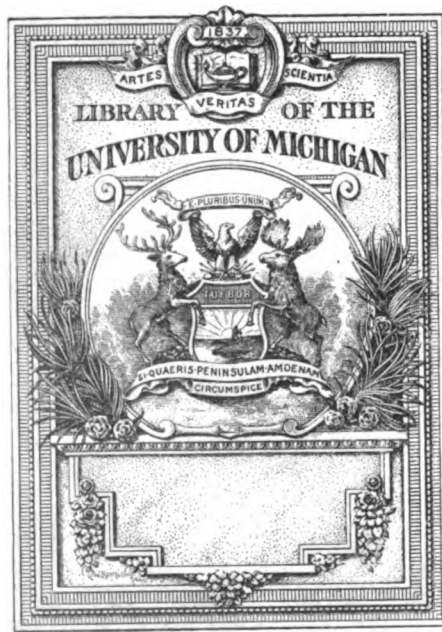
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# WILLIS'S CURRENT NOTES.

No. XXXIX.]

"Takes note of what is done—  
By note to give and to receive."—SHAKESPEARE.

[MARCH, 1854]

## ELINOUR RUMMING.

LATE in the fifteenth century, there lived at Leatherhead, anciently Leddrede, in Surrey, an alewife of some distinction, and whom Skelton the poet in *The Tunnyng of Elynour Rumminge*, has conferred lasting celebrity. The tunnyng or brewing of Elinor Rummung, would seem to have been one of Skelton's most popular productions, and is an admirable specimen of his talent for the low burlesque,—a description of a real alewife, and of the various gossips who throng to her for liquor, as if under the influence of some potent spell. As Mr. Dyce justly observes,—“if few compositions of the kind have more coarseness or extravagance, there are few that have greater animation, or are of a richer humour.”

Dallaway in his *Lethæum*, states, that “when the Court of Henry VIII. was held at Nonsuch, about six miles distant, the laureate Skelton, with other courtiers, oft-times resorted to Leatherhead for the diversion of fishing in the river Mole, and were made welcome at the cabaret of Elinour Rummynge.” Whether the late Vicar of Leatherhead, based this assertion on tradition or otherwise, it is as a matter of fact undeserving the slightest consideration. When Skelton wrote “the Tunning” is not clearly defined, but he died in Sanctuary, at Westminster, June 21, 1529, more than ten years prior to that monarch's having possession of Cud-dington, or had commenced the building of the palace, since denominated Nonsuch.

Skelton is supposed to have been born about 1460, and probably “The tunnyng of Elinour Rummunge” was written sometime about 1500, if not before. He describes Elinor as “ugly faire, and well worne in age,” wearing a huke or cloak of Lincoln green, that had been hers, he believed, more than forty years. She wore also a “furred flocket, and grey russet rocket,” the former a loose garment, with large sleeves; the latter, a garment with or without sleeves, that sometimes was made to reach to the ground; or was otherwise much shorter, and open at the sides. Her kirtel or petticoat was of Bristow red;

With clothes vpon her hed,  
That wey a sowe of led,  
Wrythen in wonder wyse,  
Althow the Sarasyns gyse.

Skelton notices she “dwelt on a hyll,” her cabaret was on a rising ground contiguous to the old bridge that crossed the Mole. Her domicile was a small timber built house, with low rooms and over-hanging chambers, and although much altered in the course of several

centuries, is still tenatable, and has been recently enlarged.\*



No mention of her death occurs, as that happened no doubt, before the introduction of parish registers; but Dallaway conjectured that persons of the ale-wife's family were long after resident in the parish, as he found the name of Rummung in the burial register under the years 1663 and 1669.

Brayley states that ‘on the title-page of an edition of Skelton's Poems, printed in 1571, is a rude woodcut of an old ill-favoured woman holding at arm's length, in either hand, a leathern pot or black jack, with the inscription—

When Skelton wore the laurel crown,  
My Ale put all the Ale-wives down.’

Where that edition is extant, it is highly desirable to know; it seems to be unknown to the editor of Skelton's works; nor does any earlier woodcut of Elynour Rummung appear to be extant than that attached to Rand's edition, 1624, 4to., where she is represented as holding in either hand as described, two black earthen pots, which were common in the ale-houses of that period and long after. That some earlier edition of the sixteenth century, presented a similar portrait of Elinour Rummung is not to be doubted, it is the original of MOTHER RED CAP, and wherever the sign so designated has been painted, the figure as in Rand's edition, has been the prototype. The gear in ‘saracyn gyse’ about her head, being painted as a conical red cap or hat.

• The illustration shows the house, as it appeared in the spring of 1845; since which time the doorway has been removed, and other alterations made. It is now known by the sign of the Running Horse.



In *Bacchus Bountie*, by Philip Foulface of Aleford, Student in good Fellowship, 1593, 4to., Skelton is misnamed as "Anthony Skelton," and there is a cursory mention of "Tom Tipsay, an English Tapster, well nere choaked with a marvellous drie heat, which of late he had got by lifting ouerlong at old Mother Red Caps."

A drama entitled *Mother Red Cap*, written by Anthony Munday and Michael Drayton, was performed by the Earl of Nottingham, the Lord High Admiral's

The portrait of Elinour Rummung was long a great desiderata with the illustrators of Granger; till George Steevens in 1794, learning a copy of Rand's edition was in the library of Lincoln Cathedral, induced Dean Keye to bring the volume to London, and allow Richardson the printseller, to publish a facsimile. The *European Magazine*, then edited by Isaac Reed, in May of that year, contained—

Verses with the following motto, meant to have been subjoined to a copy from a scarce portrait of Elinour Rummung, lately published by Mr. Richardson, of Castle Street, Leicester Square.

Ne sit ancillæ tibi amor pudori  
Xanthia Phoeu! prius insolentem  
Serva Briseis niveo colore.  
Movit Achillem.

Movit Ajacem Telamone natum  
Forma captivæ dominum Teomessæ;  
Arsit Atrides medio in triumpho  
Virgine raptâ.  
HORACE.

#### ELEONORA REDIVIVA.

To seek this nymph among the glorious dead,  
Tir'd with his search on earth, is GULSTON dead?  
Still for these charms enamour'd MUSGRAVE sighs,  
To clasp these beauties ardent BINDLEY dies.  
For these, while yet unstag'd to public view,  
Impatient BRAND o'er half the kingdom flew;  
These, while their bright ideas round him play,  
From classic WESTON force the Roman lay:  
Oft too, my STORER, heaven heard thee swear,  
Not Gallia's murder'd Queen was half so fair:  
'A New Europe,' cries the exulting BULL,  
'My Granger now, I thank the gods, is full.'  
Even CRACHERODE's self, whom passions rarely move,  
At this soft shrine has deign'd to whisper love.  
Haste then, ye swains, who Rummung's form adore,  
Possess your Elinour, and sigh no more.

Steevens subscribed W. R. to these lines, but he was the author; Richardson had no predilection for versification.

The Lincoln volume contained other extremely rare tracts, that Dr. Dibdin subsequently contrived, by exchanging for his own books, to obtain, and break up; he then printed a Catalogue entitled *the Lincoln Nostrage*, the impressions limited to, with him a favourite number, thirty-six copies; and sold the whole to distinguished collectors. Heber purchased Rand's quarto edition of Elinour Rummung; it is now in the library of Mr. George Daniel, of Canonbury Square, Islington.

servants, at Henslow's Theatre, the *Rose* on the Bank-side, in December, 1597; and in the inventory of the dresses and properties mentioned as belonging to that Theatre, March 10th, 1598-9, is noticed—

Item, j syne [one sign] for Mother Red Cap.

Early in the seventeenth century, was the sign of the Mother Red Cap at Holloway, beyond Islington; a token was issued from the house in the reign of Charles the Second; there was also the Mother Red Cap at Kentish Town, that gave rise to a rival sign, nearly opposite, named Mother Black Cap; both still houses of considerable notoriety. Taylor the Water-poet in his *Ribble Rubble of Gossips*, observes:—

"To conclude the businesse, Martha protests shee will neuer trust Tomasín againe while she lives, because she promised to meet her at Pimlico, and bring her neighbour Bethya, but came not, nevertheless Faith went to Mother Red Caps, and by the way, met with Joyce, who very kindly batled her penny with her at a fat pig."

As the Pimlico here alluded to was at Hogsden, now Hoxton, the Mother Red Cap would appear to have been that at Holloway.

Later, the author of *Whimsies: or a New Cast of Characters*, 1631, duod., describing a sign-painter, says,—

He bestowes his pencile on an aged pice of canvas in a sooty ale-house, where Mother Red Cap must be set out in her colours. Here he and his barmy hostess draw both together, but not in like nature, she in Ale, he in Oyle: but her commoditie of which he means to have his full share, when his work is done, goes better downe. If she aspires to the conceits of a signe, and desire to have her birch-pole pulled downe, he will supply her with one.

#### FREDERICK THE GREAT'S OLD BREECHES.

THIS monarch greatly elevated the character and fame of Prussia, mainly by his alliance with England, that enabled him successfully to withstand the world arrayed in arms against him. He died at Berlin about 3 o'clock in the morning, August 17, 1786, in his seventy-fifth year. Economical and sparing in all that related to himself, his wardrobe on his demise presented nothing of any particular value. Among his linen were found but eleven shirts! and his clothes given by his successor to the late king's pages, were sold by them to some Jews for 402 rix-dollars. They in their turn realized an enormous profit, not by the excellence of the regal habiliments, or the quantity, but from the generally expressed ardour of many persons to possess something that had been the property or pertained to Frederick the Great. More than four thousand rix-dollars were admitted to have been realised in this resale, and among the purchasers, an old lady, maiden or not is not stated; coming late into the field, and there remaining but an old much worn pair of breeches, joyously carried them off at the price of two hundred rix-dollars! When Frederick William shall be gathered to his fathers, will any one care to possess aught that he may leave behind?

## GRAVE OF HAMLET AT ELSINORE.

MANY objects of interest present themselves to the stranger at Elsinore. Among them, more particularly, are the fortress, and the garden of Marienslust, where is to be seen what is traditionally said to be the grave of Hamlet. Yet, the interior of the fortress contains nothing remarkable; and the grave is a misnomer; for Hamlet lived, reigned, died, and was buried in Jutland. As the earlier chronicles relate, being apprised of the conspiracy against his life by his step-father and mother, he feigned imbecility of mind, and in a retaliatory revenge, destroyed them in their house, by blocking up the doors, and setting fire to it. Hamlet then reigned in quiet, maintained his dignity respectably, and died a natural death. Those who have wept over the sorrows of Ophelia, as portrayed by England's dramatic bard, may be relieved by the assurance, that the whole is a fiction by Shakespeare, and that nowhere, near Elsinore, is there any brook, with willows, in which Ophelia could have perished.

The grave of Hamlet, as shewn in Denmark, is about a stone's throw distance at the back of the mansion of Marienslust. The sea is seen between a continuous clump of trees planted in a circle, and the grave is noted by some scattered square stones of small size, which appear to have once served for a cenotaph, and stand on a knoll or rising mound covered and surrounded by beech trees. Nothing of their history is known, they seem to be little respected or thought about by the towns-people of Elsinore; but pious and romantic pilgrims from another fatherland, have borne off considerable portions as relics, and a few years will probably witness their total dispersion. M.

CHRISTMAS-DAY.—In Current Notes, vol. iv. p. 12, the remark that "December 25th was fixed on, as more likely than any other to be the correct day, in the absence of any specific information as to the exact period," being quite new to me, I will attempt to fix the date.

Spanheim, in his fifth Dissertation "de Capricorno in Nummis," exhibits the reverse of a small brass coin of Agosta, so named in honour of Augustus, on which Capricorn is depicted holding in front a globe, and in the field behind, a star.\* This star, I presume to have been the same, that preceded the Magi to the birth-place of our Saviour.

Landseer, *Sabean Researches*, p. 288, presents a remarkable signet, that, at p. 290, he describes as "the Capricorn of the Babylonian Zodiac, the mechanical figure beneath being an early and rude attempt to shew, by means of measured degrees, that portion of the zodiac, that was occupied by the stars of Capricorn." Referring to a portion of the vignette, almost every line in these early representations, which relate to the coming of the

Messiah, being significant, I shall explain only what applies to the present purpose. The ladder-like figure of six bars beneath Capricorn, contains four spaces, each containing or representing beyond doubt, five days; thus the five spaces indicate twenty-five days. Above Capricorn, precisely over the termination of the fifth space, is the symbol of the *obedient son with power*: the crescent before his head, to denote the predicted time; and in front of the whole is a priest receiving or acknowledging his belief in the certain accomplishment and truth of the first revelation given to mankind.

Referring to the Oriental Zodiac, *Asiatic Researches*, vol. ii. p. 303; as their year began in Arics, or March, Capricorn is consequently the sign of December. It is named Macar, and one of its significations is "the God of Love." The eighteenth figure in Macar's lunar mansion, called *Jyeshtha*, p. 293, has in the fish-like tail of Capricorn, three stars, which deserve particular attention. These three stars form an equilateral triangle, in a dark circle, intended to portray the womb of time; and the inner concentric circle of *Jyeshtha* is light, typifying birth; the entrance into this world, or the nativity of our Saviour.

That the very day of his nativity should have been foretold, may be considered as improbable, but is it more surprising than that the very year 4000 should have been predicted (leaving four years for purity of life in Paradise, that may be shewn to be probable)? or is it more surprising, than that the wise men from the East should arrive at Bethlehem at the very period of time foretold the event would happen?

It appears, therefore, the star that conducted the Magi finally settled over the sacred manger of the Messiah on the 25th of December; that in the symbolic tail of Capricorn (December), was contained three stars typifying a Tri-une God, and answering to  $\lambda$ ,  $\delta$ ,  $\epsilon$ , in the tail of our Capricorn; and that by the priesthood, the belief in the revelation, made to our first parents, was kept secret, and held as "a mystery, even the hidden wisdom" of God.

T. R. BROWN.

Vicarage, Southwick, March 6.

SONGS OF DEGREES.—Your Querist, S. S., Current Notes, vol. iv., p. 14, will find this subject more fully treated, in Roberts' *Clavis Bibliorum*, 1665, folio; in the Preface to the CXXth and following Psalms.

Goodnestone,  
Wingham, Kent, Feb. 25.

M. H. LLOYD,  
Merviniensis.

HEWING BLOCKS WITH RAZORS. Who made use of this expression, or where is it to be found? F. A.

To endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor.

Dean Swift.

\* Dissertationes de Præstantia et Usu Numism. Antiquorum. Lond. 1717. fol. vol. 1. p. 240.

A QUERY?—"Do you think it will answer?" said a rifty lady about purchasing a second-hand dumb waiter. Yes, certainly, Madam," replied the broker, "without question!"

#### CURIOUS SIGN BOARDS IN SOMERSETSHIRE.

I THINK Mr. Warne's explanation of 'the Case is ltered,' Current Notes, p. 13, is the correct one; but am not satisfied, that my suggestion respecting the 'all Inn, having been the 'resting-place for the corpse on its way to its last home,' is *not* the true origin of the name? I have received a letter offering a very ingenious solution of the difficulty that considering it still a *rezata questio*, and having obtained permission, I take the liberty of transcribing—

Bridport, Feb. 25.

Dear Sir,—I have just seen in Willis's Current Notes of this month, your note about the sign of the inn at Yeovil, I am satisfied you are on the wrong scent. The true origin, I doubt not, must have been the adjacent church having been anciently dedicated to St. Mary, this inn was then probably a sort of religious out-house appurtenant, perhaps a refectory, where the jolly priors and monks experimentally studied their anti-dry-rot specifics, and when fuddled, are likely to have irreverently toasted their patroness, as Poll, which word is now corrupted to Pall. In this same way, I really believe, that Pall Mall in the Metropolis, was so named in honour of the two first class Beauties of King Charles's days, of the same name, but commonly distinguished as Poll and Moll.\* Indeed, I have often wondered that the elegant dandies of the Athenæum, and the United Service, have not yet refined their street nomenclature by altering Pall Mall to 'The Two Marys.' Pray forgive this antiquarian speculation.

F. G. FLIGHT.

Although Mr. Flight further states that he considers my notion as rather appalling, I confess that the old adage of—

A man convinced against his will,  
Is of the same opinion still;

somewhat applies to me, and I shall be glad of any further ideas on the subject.

DORCHESTER, March 13.

JOHN GARLAND.

\* The Editor distinctly disavows all or any such heterodoxical antiquarian notions, and the best apology is that like the burden of Count Bellino's song—

—'tis but Fancy's sketch!

Who Mr. Flight's two first class Beauties were, are shrouded in conjecture, but supposing one of 'the Two Marys,' to have been Mary Davis; it is surprising, that in his anxiety to award such saint-like honours to two of 'the commonly distinguished' frail sisterhood, he did not, with the same propriety and truth assert Moldavia, one of the principalities now in dispute, was also so named in national respect to the meretricious Moll Davis? The etymological derivation is doubtless equally correct, but, as Willis's Current Notes, have the honour of being extensively known and read by many of the members of the Athenæum and the United Service Clubs, a passing repudiation is sufficient.

#### NUMISMATA HELLENICA.

UNDER this title has been published 'A Catalogue of Greek Coins, collected by WILLIAM MARTIN LEAKE, F.R.S., one of the Vice-Presidents of the Royal Society of Literature.'

This volume adds more to the assistance of the student in the history of Greece, than any other work that has preceded it, and proffers much to the numismatist that may in vain be sought for elsewhere. Its range embraces, as far as found practicable, descriptions and notices of Greek coins, the productions of all the countries, over which the monetary art and excellence of Greece extended; and of every age, from the earliest known specimens, to the reign of Gallienus, a space of eight hundred years. To render more clearly its value and importance, the following retrospective notices are submitted.

But from their monuments, scarcely any thing is known of Egypt and Assyria. The kingdom of the Pharaohs was not available to the historical researches of the Greeks, until after its subjugation by the Babylonians and the Persians; nothing even of its history remained, save its monuments, in the time of the Ptolemies, with two or three confused lists of regal names, and but a single date, that rested on a recognized basis. The monuments of Assyria have their interpretation solely in the Old Testament; in like manner, so great has been the destruction of Greek literature by the ravages of barbarism, bigotry and ignorance, that of the immense number of Greek writings anciently collected in the libraries of Egypt, Greece and Italy, but little remains, and scarcely any contemporaneous of the events related. It is, therefore, not at all surprising that when the hydrographical outline of the ancient countries was but very partially known; when the interior was almost a blank on the map; when scarcely any of the supposed sites of celebrated cities had been explored, the most diligent study of the printed authorities elicited little more than a history of Athens, giving rise to a commonly received opinion, that the glory of Greece was of short duration; but geographical knowledge and monumental evidence, have greatly enlarged, corrected and improved the history of Greece; not so much in its annals, as in the far more important and instructive details of a great nation: its manners and institutions; its proficiency in art and science; and particularly in proving the vast extent of the influence of those qualities, which rendered the Greeks superior to every other ancient race. We may admit without disparagement to the Greeks, that excepting the two Persian wars, there is little in their annals more edifying than in mediæval or modern history, but the real glory of Greece is to be estimated by the extent and duration of its language. A collection of Greek coins is sufficient evidence that the customs or institutions, which were certainly the cause and consequence of Greek civilization, lasted more than a thousand years, and extended over countries and peoples from Spain to India; proving, at the same time, that the Greeks constantly maintained that innate



feeling and habit of the race, that in all ages is the foundation of national freedom; namely, the system of separate communities, each conducting its own internal concerns, whether as an independent state, or as member of a federation under a dominant republic; or as forming part of the dominion of a Macedonian king, or of a Roman emperor. Nor are the Greeks, as evidenced by their proceedings at this hour, deteriorated in their habitude or inherent recognition of the ancient system even under Turkish vassalage.

The coins of Greece are indisputably, beyond all comparison, the most numerous of Greek monuments, and it is but reasonable to believe that if the German writers of the last century possessed our present information on the geography and monuments of Greece, most of their extravagant theories would never have been promulgated; hence the Numismata Hellenica has been rendered as conducive as possible to the illustration of the geography, art, mythology and history of ancient Greece, and as a volume of reference, commends itself to the notice of all numismatists and scholars, and should be found in all collegiate, public, and provincial town libraries.

MERIT is often an obstacle to fortune and success, and the reason is, it always produces two bad effects—envy and fear. Envy in those who cannot rise to the same degree of perfection; and fear in those who are established, and who dread, that by advancing a man possessed of more abilities or more attainments than themselves, they may be supplanted.

NELL GWYNNE. Among the curiosities dispersed at the sale of the Duchess of Portland's Museum, in May 1786, No. 1119, was "an emerald and gold enamelled smelling bottle, formerly the property of Nell Gwynne." Bought by Jones, a jeweller, for 7*l.* 10*s.*

#### CUCKING OR DUCKING STOOLS IN NORFOLK.

BLONFIELD, referring to the fact that St. George's Gild had a tenement in Norwich, which they sometimes used as a Gildhall, adds, they had also customs at Fyve Brigge Stathe, and were obliged to find a Coke-stool there. From the Court book, he further notices two instances of the use of the Cucke-stool.\*

1562. A woman for whoredom to ryde on a cart, with a paper in her hand, and tynklyd with a bason; and so at one o'clock to be had to the cokynge-stool, and ducked in the water.

1597. Margaret Grove, a common skould, to be carried with a bason rung before her to the Cucke-stool, at Fyebriidge, and there to be three times ducked.

\* History of Norfolk, 1741, fol. p. 739.

Anciently the rites of St. John Baptist were observed, when it was the custom to turn or roll a wheel about, in signification of the sun's annual course, or the sun then occupying the highest place in the zodiac, was about descending. Many years since, a merry-andrew, to attract 'young men and maidens' to his stage-play, advertised he would on Midsummer-day, being the anniversary of the nativity of St. John Baptist, 'on the cucke-stool at Harleston,' among other extraordinary antics,

'Take a ride round the sunne,  
From the heaven should cumm.'

His performance was to have been on the boarded stage over the water; and the sun alluded to was simply the wheel, as here shewn, used for the lowering the cuck-stool, with the scold, into the water, and in raising it; but from its very decayed state, in the midst of his feats, the framework gave way, and he was immersed in the mud and water,



creating no small degree of diversion and uproar amid many hundreds of spectators. This was the last ducking effected from the old constructed stage, as what remained of the timber work was afterwards removed, and the water enclosed within palings; but even then some involuntary duckings took effect. A boy shambling on the rails of the cuck-stool water, fell over, and was plunged in head foremost. Saturated in the water, mud and duckweed, he at length got out, and scampered off homeward, screaming aloud. The mother hearing her boy, ran to his assistance, and as she approached, said,—'Ther ber donunt make such a noyze, yew carnt be twe thankd-full to Gaud, that yew ar eut.' To which young hopeful replied,—'Spoze thu-n lme too too than-k-um fur put-ting me in—mar'nt make a noize!'

The pales or railings have since in their turn been taken away, and the present wall as an enclosure built.

Yarmouth.

• • • W—.

SUPERSTITION is the spleen of the soul.

Dean Swift.

VERNON. Current Notes, vol. iii. p. 91. Admiral Vernon took PORTO BELLO, with six men-of-war, on Nov. 22, 1739. A print illustrative of this event was published April 25, 1740.

**THE SQUARE OF TWELVE.**—Some persons retain the ruling passion that influenced their actions during life, to the last moment of their existence. M. de Lagny, a member of the Academy of Sciences at Paris, a great calculator, became in his last illness insensible, when M. Maupertius approached his bed, and in the hope of arousing him, said, "M. de Lagny, what is the square of twelve?" He replied, "An hundred and forty-four," and instantly expired.

### NORWEGIAN SONG OF FREEDOM.

Translated from the Danish of

J. NORDAHL BRUN, BISHOP OF BERGEN.

To Norway, mother of the brave,  
We crown the cup of pleasure;  
Dream of our freedom come again,  
And grasp the vanish'd treasure;  
When once the mighty task's begun,  
The glorious race is swift to run.

*Chorus.* To Norway, Mother of the brave,  
We crown the cup of pleasure!

Drink, to the children of the rocks,  
To Norway's honest bosoms!  
For him alone, who breaks our chains,  
Our wreath of glory blossoms;  
And when did mountain youth deny,  
For Norway's cause to live and die!

*Chorus.* Drink, to the children of the rocks,  
To Norway's honest bosoms!

One glass to faith and friendship flows;  
One to Norwegia's daughters—  
Drink each the girl his heart adores,  
And shame on him who falters!  
Shame on the wretch who welcomes chains,  
And woman, wine, and song disdains.

*Chorus.* One glass to faith and friendship flows,  
One to Norwegia's daughters!

Drink to Norway's hills sublime,  
Rocks, snows and glens profound;  
Success! her thousand echoes cry  
And thank us with the sound:  
Old Dofra\* mingles with our glee,  
And joins our shouts with three times three.

*Chorus.* To Norway, Mother of the brave,  
We crown the cup of pleasure!

\* Dofra is an immense ridge of mountains which form the boundary between the southern and the northern parts of Norway. The name is derived from the giant Dovre. Throughout the whole extent of Dovre, there are but four houses to be found—Drivstuen, Kongsvold, Gierkin or Hierkin, and Fogstuen; the possessors of which are exempted from all taxes, and receive besides some allowances from the adjacent districts, in consideration of which, they are bound to convey, lodge, and succour travellers.

Another translation, omitting the second verse of this highly popular song, by Mrs. Borneman, wife of the Judge Advocate General of Denmark, and daughter of Mrs. Parsons, the authoress; printed in *Boydell's Scenery of Norway*, has many beautiful traits.

To Norway, valour's native sphere,  
We drink with boundless pleasure;  
O'er wine we dream of freedom near,  
In fancy grasp the treasure.  
Yet shall we at some period wake,  
And bonds compulsive nobly break.

*Chorus.* To Norway, valour's native sphere,  
We drink with boundless pleasure.

One glass at friendship's shrine is due,  
One to Norwegian beauty,  
Some nymph, my friend, may claim for you,  
From us this welcome duty.  
Shame on the slave spurns not his chains,  
And woman, wine, and song, disdains.

*Chorus.* To Norway, valour's native sphere,  
We drink with boundless pleasure.

Now, Norway, we thy mountains boast,  
Snows, rocks, and countless wonders;  
While Dovre echoes to the coast,  
And thrice 'rapt plaudits thunders:  
Yes! three times three, the Alps around  
Shall 'health to Norway's sons' resound.

*Chorus.* To Norway, valour's native sphere,  
We drink with boundless pleasure.

In the 'Voyage dans le Nord de l'Europe, par A. Lamotte,' p. 336, is a version in Latin of this latter translation, 'par le Docteur G \* \* \* \* \*'

### JERMYN OF RUSHBROOKE.

ON the fly-leaf of Ben Jonson's copy of Camdeni Annales Rerum Anglicarum et Hibernicarum, regnante Elizabetha, ad 1589, printed in 1615-27; in his autograph, yet extant, is the following epitaph:—

In ædibus D. Margaretæ in Lothbury  
Quid divinare magnos invades Parca?

Hæu

Robertus

Jerminorum a Rushbrooke nobile germen

Hic situs est

Flos Juvenum sub ævi flore raptus  
Qui virtutum utriusq. ætatis apicibus potitus

Ingenio et indole Juventutis  
Necnon senili pietate et prudentia  
Infra se turbam coætaneam reliquit

Impubis senex:

Et quod negavit sæculo, cælo dedit.  
Sic sapere ante annos nocuit, nam maxima virtus  
Persuasit Morti ut crederet esse senem.

PP. P.

BEN JONSON.

## VICISSITUDES OF A NUMISMATIST.

VAILLANT, a distinguished numismatic writer, was employed many years in collecting the rarest and most choice coins for the Royal Cabinet of Louis the Fourteenth. On one occasion having to go to Rome, he embarked with other Frenchmen of character and distinction, at Marseilles, in a vessel belonging to Leghorn, that was captured at sea by an Algerine corsair, on the day following that of his departure. As France was not then at war with the Dey, Vaillant and his companions consoled themselves, the Algerines would soon set them on shore, at liberty, but the corsair captain excused himself by saying he was too far from the French coast, and had no more provisions than were barely sufficient for his immediate return. The Algerines, therefore accosting them with "bona pace Francesi," stripped Vaillant and his companions, and carried them to Algiers, where they were treated as slaves. The applications by the French consul for their liberation, were constantly resisted by the Dey's insisting on their detention, by reason of there being eight Algerines, in the king's galleys, whose enlargement he could not obtain. Vaillant after being four months and a half a slave, was permitted to return to France, and twenty gold coins of which he had been despoiled by the corsair, were restored to him. He embarked in a small ship, bound for Marseilles, and after sailing for two days, a Sallee rover was seen advancing towards them, the pirate by means of their oars, baffled every manœuvre made by the sailing vessel to avoid a rencontre, and was soon within cannon shot. Vaillant, in extreme anxiety for the twenty gold coins, jeopardised by his recent captivity, swallowed them, without the slightest hesitation; but a breeze at the moment springing up, the vessel quickly darted beyond the reach of the pirate, and was driven upon the coast of Catalonia, where it fortunately escaped becoming a total wreck. The captain subsequently entangled himself among the shores and sand-banks of the Rhone, where he lost his anchors, and Vaillant in a boat, with much difficulty, reached the shore. The gold coins, which weighed between four and five ounces, were still within him, and greatly incommoded him; he consulted two physicians as to the proper method of relieving himself of them, but singular as it may appear, they differed in opinion, and Vaillant would not adopt the prescription of either. Abstaining from medicine, nature from time to time gave him relief, and he reached Lyons when he had recovered about half of his treasure. In that city he hastened to a brother antiquary, one of his numismatic associates, related circumstantially his mishaps, not forgetting the manner of his secreting the gold coins. He showed his delighted friend, those he had in possession, and described those he hourly expected. Among these in the womb of time, was an Otho his friend was most desirous of acquiring, and busily engaged in stipulating with Vaillant for its purchase at a stated sum, forgot to render his friend any assistance, till Vaillant complying, was with some difficulty, enabled that day to fulfil the

terms of the contract, in rendering the Otho to his enthusiastic friend the Lyonnese collector.

The gold coins that Vaillant so singularly preserved, it is stated were of extreme beauty and rarity, were long religiously revered among the gems of the French cabinet, and were placed in the golden vase, till stolen by burglars from that establishment, and the whole melted. Many were deemed uniques, and that appreciation appears to be sustained, by few others occurring to repair that loss.

## THE BEARD IN THE PULPIT.

FRANCIS the First, disgusted with the prevailing practice in his day, of the clergy retaining their beards, obtained from the Pope, a brief by which all ecclesiastics throughout France were compelled to shave, or pay a large sum for the privilege of appearing with a beard. The bishops and richly benefited clergy readily paid the prohibitory fine, but the poorer sort, unable to comply, were reduced to the grievous necessity of surrendering this ornament of the chin. The license obtained by compliance with the terms of the papal brief, was, however, secondary to the statute regulations of the Church, which in some instances were directly inhibitory of the bishop himself performing the service, unshaven; and of this fact, Duprat was in his person as a prelate, a remarkable instance.

Duprat, son of the Chancellor of that name, had naturally a beard that excited general admiration; and shortly after his return from the Council of Trent, where he had displayed his eloquence, and distinguished himself by his writings was appointed to the see of Clermont. On Easter-Sunday he appeared at the cathedral to take possession, but found the doors closed. Three dignitaries of the Chapter awaited him at the entrance; one held a razor; another, a pair of scissors; and the third, a book containing the ancient statutes of that church, to which, with his finger, that officer pointed to the would-be bishop the words *barbis rasis*—no beards. In vain did Duprat endeavour to avoid that despoilment, and argued the sinfulness of doing any work on so solemn a day; but inexorably determined, those who held the razor and the scissors resisted his entering, and protruded their weapons in such guise, that the non-inducted bishop, to save his beard, fled in dismay, abandoned the honour, and grief in a few days rendered him for ever insensible to the advantages of a prelatical position, or the vain solicitude created by the unusual elegance of a beard.

Even in 'old England,' where it is said common sense finds a home, there are found highly reprehensible attempts of the clergy to wear a beard in the pulpit. A correspondent of the *Durham Advertiser* states, it is reported the clergyman at Cockfield has given so much offence to his parishioners by wearing his beard, that they have discontinued their attendance at church.



## SIR THOMAS OVERBURY.

IN an official book, of the time of James the First, recently obtained, I find intermixed with business entries, the following notes, referring to historical events :—

1615. November 20. The D. of Somersett was committed to the Towre; and the same day, came Sir Geo. Moore, Knighte, to be Lieutenant of the Towre.

1615. November 20th. Sir Jarius Eluis, late Lieutenant of the Towre, was hanged vpon the Towre-hill, for the poisonings of Sir Tho. Ouerburie, late prisoner in the Towre.

There are also the following verses, allusive to the perpetrators of this disgraceful transaction :—

'I. C. V. R.\*

Good Monser Carr,  
Aboute to fall.

V. R. A. K.  
As most men say,  
But that's not all.

V. O. 2. P.  
With a nullitie,  
That naughtie packe,  
S. X. Y. F.,  
Whose shameless life  
Hath broke yo' backe.

From Katharine Docke theare launcht a Pincke,  
Which soone did leake, but did not sincke;  
One while she lay at Essex shore,  
Expecting rig'ing, yards, and store.  
But all disasters to preuent,  
W<sup>th</sup> winde in poepe she sail'd to Kent.  
At Rochest' she anchor cast,  
W<sup>ch</sup> Canterburie did distaste;  
But Wincheester with Erlyes helpe,  
Did hale ashore this Lion's whelpes.  
She was weake sided and did reele,  
But some are set to mende her keele,  
To stope her leake, and mend her porte,  
And make her fitt for any sporte.

A page, a Knighte, a Viscounte, and an Earle,  
Married in England with a wanton gerle.  
A maid, a wife, a witchard, and a . . . . .;  
Such foure to foure, neuer coupld before.

Dallie not, Ladie, with moone; nor sonne,  
For if the poets of our age  
Bringe yo' name vpon the stage,  
Yo' Ladeship is quite vndonne.

R. C.

## CLERICAL REMISSION OF BURIAL FEES.

ADMIRAL Sir George Rooke, a name resplendent on the roll of England's naval heroes, in the years of his probation served as a captain of marines, when that force was originally organised. While he was quartered upon the Essex coast, the ague made sad havoc with his men, and many cases were fatal. The minister of the village, harassed with the frequent calls thus caused, refused to bury any more of them, unless the accustomed burial fees were paid. Captain Rooke made no reply, but the next who died, he ordered to be conveyed to the minister's house, and the coffin placed on the table in the hall, and there left. This greatly added to the clergyman's embarrassments, who in the fulness of sadness in his heart, intimated to the captain in a polite message, "that if he would cause the dead man to be taken away, he would never more dispute it with him, but would readily bury him and his whole company for nothing!"

DEVIL'S SONATA.—My daughters, who are reading girls, have met with a cursory mention of "the Devil's Sonata," that I am required to explain, but have really forgotten why so named. Will any of your correspondents kindly relieve the perplexities of

PATERFAMILIAS.

Tartini, born at Pirano in Istria, was from boyhood much disposed to the study of music, and one night dreamed that he made a compact with his Satanic Majesty, who promised on all occasions to be at his service, and during that delusive slumber all passed as he wished; even his desires were promptly accelerated by the agency of his new coadjutor. At length, he fancied, he placed his violin in the hands of the devil, to ascertain his musical qualities, when to his astonishment, he heard him perform a solo so singularly melodious, and executed with such superior taste and precision, that it greatly surpassed all he had ever heard. So exquisite was his delight upon this occasion, that it deprived him of the power of breathing; but awaking with the intensity of the sensation, he instantly arose, and taking his fiddle, hoped to express what he believed he had just heard, but in vain. His best efforts, it is true, helped him to produce a piece considered the most excellent of all his performances, and that he entitled the 'Devil's Sonata,' but it was so greatly inferior to the phantom of his dream, that this distinguished musician stated, he would willingly have broken his instrument, and abandoned music altogether, had he known any other means of obtaining a subsistence.

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\* These monogrammatic lines are to be read as words, thus,—'I see you are,' etc.; the K., in the second line, implies Cuckold.

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This ably written history is an essential continuation of Robertson's Charles V.
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# WILLIS'S CURRENT NOTES.

No. XL.]

"Takes note of what is done—  
By note to give and to receive."—SHAKESPEARE.

[APRIL, 1854.]

## LAST HOURS OF QUEEN MARY THE SECOND, From Manuscript Memoranda, by one of the Household

MARY, Queen of Great Britain and Ireland, was on Thursday, being the 27th day of December, 1694, about 7 o'clock, P.M. ill to extremity, having a little before taken some of the late King Charles's drops, being a high cordial, and the last refuge of the physicians; but these not in the least reviving her spirits, all future means ceased, and a visible declension of her spirits appeared every half hour. About twelve the same night she began to expire, and by one in the morning, or a quarter past, her breath entirely left her body. She bore her sickness with all patience imaginable, and never was heard once to complain, but submitted to the stroke of death with all composedness and serenity of mind, as being well assured of the happiness of her future state, she having some time before received the blessed sacrament of the Archbishop of Canterbury,\* and eight or ten bishops communicated with her.

Never was so melancholy a place as the palace of Kensington, nothing but sobs and tears in every corner thereof; and much ado he had to prevail with the King to retire into another room whilst the Queen expired. So excessive was his grief and anxiety of mind, that he several times expressed his wish that he might resign his breath with hers; and he was once or twice so near it, by swooning away, that they had much ado to support his spirit, and were forced to let him blood. In a word, the King has lost the best of wives, and her subjects the most merciful, the most charitable and the best of queens.

Mary the Second was born April 30, 1662; married to the Prince of Orange (our present gracious King) on March 4, 1678; proclaimed Queen of England, France, and Ireland, Feb. 13, 1689; and crowned on April 11th following; on which day she was also proclaimed Queen of Scotland. She died Dec. 28, 1694, in the thirty-second year and eighth month of her age, and in the sixth year of her reign.

*Quis talia fando, Temperet a lachrymis.*

### An Epigram on the Queen.

*Dum Regina subit constanti pectore mortem  
Opprimat imodicus te Gulielme Dolor  
Famina virg. animos jam commutasse videtur  
Cor habet hic tenera conjugis illa viri.*

Englished thus:—

The Queen so greatly dies, the King so grieves,  
You'd think the Hero's dead, the Woman lives.

\* Thomas Tenison, who had been translated from Lincoln on the 6th of that month; his predecessor Tillotson died on the 22nd of the preceding month, November.

PROFESSOR WILSON, the Christopher North, and Editor of the Edinburgh Review, expired at his house in Gloucester Place, Edinburgh, shortly after midnight, on the morning of Monday, April 3, in his sixty-ninth year.

The following letter, addressed to the Ettrick Shepherd, in 1815, but not intended for publication, will doubtless amuse many readers of Current Notes:—

“Edinburgh, September.

“MY DEAR HOGG,—I am in Edinboro', and wish to be out of it. Mrs. Wilson and I walked 350 miles in the Highlands, between the 5th of July and the 26th of August, sojourning in divers glens from Sabbath unto Sabbath, fishing, eating, and staring. I purpose appearing in Glasgow on Thursday, where I shall stay till the Circuit is over. I then go to Ellerray, in the character of a Benedictine monk, till the beginning of November. Now pause and attend. If you will meet me at Moffat, on October 6th, I will walk or mail it with you to Ellerray, and treat you there with fowls and Irish whiskey. Immediately on the receipt of this, write a letter to me, at Mr. Smith's Bookstore, Hutchison Street, Glasgow, saying positively if you will, or will not do so. If you dont, *I will lick you*, and fish up Douglas Burn before you, next time I come to Ettrick Lake. I saw a letter from you to M—the other day, by which you seem to be alive and well. You are right in not making verses when you can catch trout. Francis Jeffrey leaves Edinboro' this day for Holland and France. I presume, after destroying the king of the Netherlands, he intends to annex that kingdom to France, and assume the supreme power of the United Countries, under the title of Geoffrey the First. You, he will make Poet Laureate and Fishmonger, and me admiral of the Musquito Fleet.

“If you have occasion soon to write to Murray, pray introduce something about “The City of the Plague,” as I shall probably offer him that poem, in about a fortnight or sooner. Of course I do not wish you to say that the poem is utterly worthless. I think that a bold eulogy from you (if administered immediately), would be of service to me; but if you do write about it, do not tell him that I have any intention of offering it to him, but you may say, you hear I am going to offer it to a London bookseller.

“We staid seven days at Mr. Iyett's, at Kinnaird, and were most kindly received. Mr. Iyett is a great ally of yours, and is a fine creature. I killed in the Highlands 170 dozen of trouts. One day, 19 dozen and a half, another 7 dozen. I, one morning, killed 10 trouts that weighed nine pounds. In Loch Awe, in three days, I killed 76 pounds weight of fish, all with the fly. The

Gael were astonished. I shot two roebucks, and had nearly caught a red-deer by the tail—I was *within half a mile of it at farthest*. The good folks in the Highlands are not dirty. They are clean, decent, hospitable, ugly people. We domiciliated with many, and found no remains of the great plague of fleas, etc., that devastated the country from the time of Ossian, to the ascension of George the Third. We were at Loch Katrine, Loch Lomond, Inverary, Dalmally, Loch Etive, Glen Etive, Dalness, Appin, Ballaheelish, Fort William, Moy, Dalwhinny, Loch Eericht (you dog), Loch Taynoch, Glen Lyon, Taymouth, Blair-Athol, Bruar, Perth, Edinboro'. Is not Mrs. Wilson immortalized?

"I know of 'Cona.' It is very creditable to our excellent friend, but will not sell any more than the 'Isle of Palms,' or 'The White Doe.'\* The 'White Doe' is not in season—venison is not liked in Edinboro'. It wants flavour—a good Ettrick wether is preferable. Wordsworth has more of the poetical character than any living writer, but he is not a man of first-rate intellect, his genius oversets him. Southey's 'Roderic' is not a first-rate work; the remorse of Roderic is that of a Christian devotee, rather than that of a dethroned monarch. His battles are ill fought. There is no processional march of events in the poem—no tendency to one great end, like a river increasing in majesty till it reaches the sea. Neither is there national character, Spanish or Moorish. No sublime imagery; no profound passion. Southey wrote it, and Southey is a man of talent—but it is his worst poem.

"Scott's 'Field of Waterloo' I have seen. What a poem!—such bald and nerveless language, mean imagery, common-place sentiments, and clumsy versification! It is beneath criticism. Unless the latter part of the battle be very fine indeed, this poem will injure him.

"Wordsworth is dished. Southey is in purgatory; Scott is dying; and Byron is married. Herbert is frozen to death in Scandinavia. Moore has lost his manliness. Coleridge is always in a fog. Joanna Baillie is writing a system of cookery. Montgomery is in a madhouse, or ought to be. Campbell is sick of a constipation in the bowels. Hogg is herding sheep in Ettrick Forest; and Wilson has taken the plague. O wretched writers! Unfortunate bards! What is Bobby Millar's back shop to do this winter! Alas! alas! alas! a wild doe is a noble animal; write an address to one, and it shall be inferior to one I have written, for half a barrel of red herrings! The Highlanders are not a poetical people. They are too national—too proud of their history. They imagine that a colleyshangy between the Macgregors and Campbells is a sublime event; and they overlook mountains four thousand feet high. If Ossian did write the poems attributed to him, or any poems like them, he was a dull dog, and deserved never to taste whiskey as long as he lived. A man who lives for ever among mist and mountains, knows better than to be always prosing

\* "The White Doe of Rylstone," a poem, by Wordsworth.

about them. Methinks I feel about objects familiar to infancy and manhood, but when we speak of them, it is only upon great occasions, and in situations of deep passion. Ossian was probably born in a flat country!

"Scott has written good lines in the 'Lord of the Isles,' but he has not done justice to the Sound of Mull, which is a glorious streight.

"The Northern Highlanders do not admire 'Waverley,' so I presume the South Highlanders despise 'Guy Mannering.' The Westinoreland peasants think Wordsworth a fool. In Borrowdale, Southey is not known to exist. I met ten men at Hawick who did not think Hogg a poet, and the whole city of Glasgow think me a madman. So much for the voice of the people being the voice of God. I left my snuff-box in your cottage.\* Take care of it. The Anstruther bards have advertised their anniversary; I forget the day.

"I wish Lieutenant Gray of the Marines had been devoured by the lion he once carried on board his ship to the Dey of Algiers, or that he was kept a perpetual prisoner by the Moors in Barbary. Did you hear that Tennant had been taken before the Session for an offence against good morals? If you did not—neither did I! Indeed it is, on many accounts, exceedingly improbable.

Yours truly,

JOHN WILSON."

**HEWING BLOCKS WITH RAZORS.**—Observing the quotation, Current Notes, p. 19, from Swift we must look for the phrase, long anterior to the time of the Dean. In Livy, Baker's translation, book i. ch. xxxv., it is related, that on the occasion of the war with the Sabines, Tarquinius Priscus wished to add to the cavalry, when Accius Nævius, a celebrated augur of the time, insisted that no alteration or addition could be made without the sanction of the birds. Highly displeased at this, and in ridicule of the art, the king, as we are told, said, "Come, you diviner, discover by your augury whether what I am now thinking of can be accomplished." Having tried the matter according to the rules of augury, the other declared it could be accomplished. "Well," said he, "I was thinking whether you could cut a whetstone in two with a razor? Take these, then, and perform what your birds portend to be practicable." On which, as the story goes, he without any difficulty cut the whetstone. A statue of Accius Nævius, with a fillet on his head, was raised in the Comitium, or place of assembly, on the steps at the left side of the senate-house, where the transaction happened. The whetstone, it is also said, was fixed in the same place, there to remain to posterity as a monument of this miracle.

MARY P. MERRIFIELD.

Dorset Gardens, Brighton, March 27.

\* James Hogg, the herder of sheep in Ettrick Forest, to whom this letter was addressed, died in this cottage, at Altrive, on Saturday, Nov. 21, 1835. How fleeting and transitory is life.

## CERTAIN CURES FOR HYDROPHOBIA.

WITH reference to Mr. Garland's communication, *Current Notes*, vol. iv. p. 2, the referring to "the practice, in cases of hydrophobia, of putting the patient between two feather beds and smothering him *by way of cure*," I was present at a Court of Assize and Gaol Delivery held here many years ago, for the county of Down, when three individuals were arraigned on a charge of manslaughter; the facts being that they had caused the death of a relative, who at the time was labouring under hydrophobia, by means of suffocation between two feather beds. The accused parties pleaded guilty, consequently the details did not appear publicly before the Court. But I well recollect the observations of the presiding judge in pronouncing sentence—condemning them to some short duration in the county gaol. His lordship said, that he felt assured the parties then at the bar were actuated by no bad motives; but their conduct was in direct contravention of the law in taking such an extreme, and what must have been to them an exceedingly irksome course, particularly when it was considered the deceased was their own relative. Still the law had been violated, the act was an illegal one, and came under the head of manslaughter. They had unlawfully taken the life of a fellow-creature, although with a merciful intent, and, no doubt, without malice, yet he was bound to tell them, that by that act they had made themselves as much amenable to the offended law as if they had caused death by a quarrel or any other means.

No doubt there have been many such cases. I have heard of one or two, upon authority I have no hesitation in believing, but never knew of any sufficiently authenticated as the one here noticed; nor, indeed, any case of the kind except itself, being made the subject of judicial inquiry.

After all, the truth is, although there have been many asserted *supposed* and *marvellous* "cures" for this dreadful malady, none have ever been established. We have in this part of Ireland a fraternity of "professional gentlemen" called "country doctors," who pretend to be possessed of the faculty of curing hydrophobia, notwithstanding one of them never saw a *Materia Medica* in the whole course of his life. One of them lately resided in this neighbourhood, and it was his wont to boast that "he never failed in curing the bite of a mad dog." This I could well believe, simply because I do not think any such case ever came within his "professional experience." That he may have cured the wounds caused by the bite of dogs *supposed* to have been in a rabid state, but not proved as such, is a matter on which any person can feel satisfied, still as to the successfully treating a case of hydrophobia that is quite another thing, and which, up to the present time, I believe, has baffled alike science and every effort of medical skill.

Recorder Office, Downpatrick.

JAMES A. PILSON.

## DISPUTATIVE AUTHORITIES ON CHRIST'S NATIVITY.

SINCE I forwarded the article, *Current Notes*, vol. iv. p. 19, I find, in *Gregorii Posthuma*, edit. 1649, 4to. quotations on both sides of the question, "*Æra Christi Nati.*" Those for the uncertainty of the date are the following, as noted by that writer:—

The Alexandrian, and therefore the Ethiopian and Armenian churches, deliver that our Saviour was born on the 6th of Januarie, the same day he was baptized;—the bishop of Middleburgh, setteth down our Saviour born in April;—Bernaldus thinketh hee was born about the beginning of October;—Calvisius about the end of September.

These different opinions concerning the time of our Saviour's nativity, are probably owing to this circumstance, that various zodiacs were referred to, on the calculation of his birth, and wrong signs fixed upon, for the event.

The Chinese Kiang Leou, the western name of the sign Capricorn, when translated literally, is "the perfection or certainty of the promise concerning the coming forth of the Himself from the womb of the woman." The term, "Western Zodiacs" may refer to the Hindoo and Egyptian, beginning with Aries; the Chinese, like our own begins with Aquarius.

In the Western Zodiacs, Virgo or August's head, is under the tail of Leo, or July; and her feet are in Libra, or September. Collate also with *Genesis* xlix. 10, and *Ezekiel* xvi. 25. In the Egyptian Zodiac (the Dendera ceiling) a virgin is on the lion's tail; and immediately behind the tail is Virgo, or Isis, with the spike in her hand, and followed by the Balance. Leo is, without doubt, typical of the Messiah. In Cuper's *Harpocrates*, p. 3, it is said, "*Isis, cum se sentiret gravidam, appendisse sibi phylacterium, sexta die mensis Paopi (or September), et peperisse circa solstitium hybernium.*" The bishop's supposition seems to refer to "sentiret gravidam;" to Taurus, nine signs from Capricorn.

Capricorn is in December, and enters January; and in the Dendera ceiling the spiritual man is on the back of Capricorn.

I know not what to conclude respecting October, unless it may refer to the first appearing of the star Spica Virginis, or Chetra, to the Magi, when she assumed her brilliant corona for that purpose. Chetra will signify "gathering together for a journey."

Now, if we refer to the Hindoo Zodiac, *Asiatic Researches*, vol. ii. p. 303, we find Virgo (Chinese Sse Kong, or Ky Kong Virgo; literally, the house of the woman herself) accompanied by such marks as show that she should at the stated time bring first the Messiah, the Triune God. These marks may have been considered by some of the ancients, as pointing out the month when the Messiah should be born. These various opinions remind me of the walnuts in the dream of Valid Hasen, in the *New Arabian Nights*. For the other side of the question we may quote Gregory's own words:



How much better had it been for these men to content themselves with the tradition of the church, than by this elaborate unfruitful search to entangle the truth.

The religion of this 25th date, though Scaliger say it, 'non est nupera neque novitia,' 'tis Apostolical by the Constitutions of Clement, etc.

Nor doth Chrysostom's Oration, *Antiquit.* lib. ii.; saie much less. The Catholicus Armeniorum in Theorinus dialogue makes this good by ancient monuments brought from Jerusalem to Rome, by Titus Vespasian; or if this authority could be rendered suspicious, wee cannot elude the Persian Ephemeris, nor the astronomical tables of Alcas, in both of which our Saviour is set down as born on the 25th of December.

Southwick Vicarage, April 3.

T. R. BROWN.

#### \*SUPPLEMENT TO TODD'S JOHNSON'S DICTIONARY.

For nearly ten years I had been gradually accumulating (chiefly from English works of the sixteenth and seventeenth centuries) an extensive series of philological materials, that appeared to be of a character essentially required to the completion of a Dictionary formed on the most excellent basis of Johnson, and supplementary to the valuable additions of Todd, when the announcement that an enlarged publication of the edition of the latter compelled me, either to abandon altogether the hope of making any use of the results of my labours, to print them separately, or to immerse them into the preparations for the new work. The last alternative having been abandoned, and not being willing that so large a collection illustrative of the language should be lost, there only remains the choice of forming a separate publication.

This course merely involves the necessity of the slightest possible labour, my series of upwards of eight thousand entirely new examples not only being indicated, but absolutely ready for the press, the greater portion having been cut out of original editions of black letter and early books at a considerable expense. It is unnecessary to observe, that printing from such extracts will all but preclude the possibility of error, and with the smallest care, will enable me to attain an accuracy unapproachable by any other method. What the public and the practical student require, is not the curious and often uncertain research into the history of words, but evidence respecting their use, derived from writers who are of authority as to that use, at a period when they are most usually met with, and plain, sensible definitions obtained from such authorities. In this conviction, Dr. Johnson, whom I honestly believe to be unequalled as a lexicographer, must to a great extent have worked; and any large additions to his great work, compiled in that spirit, cannot but be acceptable and useful to the student.

This Supplement, nearly ready for the press, will be printed in one volume quarto, to range with Todd's edition, and with Richardson's Dictionary.

J. O. HALLIWELL.

Avenue Lodge, Brixton Hill, Surrey.

#### M. GUIZOT AND THE EIKON BASILIKÈ.

If my memory is not at fault, you have already, in former Nos. of the Current Notes, given a place to remarks on the claim that Charles I., has to be regarded as the author of the "Eikon Basilikè."

The object of this note is not to discuss the merits or demerits of either side of the question—that has been done more than once with uncommon ability; it is only to make your readers acquainted with the judgment of an authority so competent to pronounce verdict on the question at issue, that I am inclined to believe, it will be held to be decisive of the point.

This judgment is pronounced by M. Guizot in a recent work, "The History of Oliver Cromwell and the English Commonwealth;" but this is not the only occasion on which he has given an opinion against the King's claim. In his "Etudes Biographiques sur la Révolution d'Angleterre," he has a separate treatise on the authenticity of the "Eikon Basilikè;" but it is from the more recent work only that I send the following for insertion in the next number of your interesting Notes.

It is to the "Eikon Basilikè" that Charles I. is principally indebted for the name of the Royal Martyr. The work is not by him; external testimony and internal evidence both combine to remove all doubt on the matter. Dr. Gauden, Bishop, first of Exeter and afterwards of Worcester, under the reign of Charles II., was its real author, but the manuscript had probably been perused and approved, perhaps even corrected, by Charles himself during his residence in the Isle of Wight. In any case it was the real expression and true portraiture of his position, character, and mind, as they had been formed by misfortune; it is remarkable for an elevation of thought which is at once natural and strained; a constant mingling of blind royal pride and sincere Christian humility; heart-impulses struggling against habits of obstinate self-consciousness; true piety in the midst of misguided conduct; invincible, though somewhat inert devotion to his faith, his honour, and his rank; and as all these sentiments are expressed in monotonous language, which, though often emphatic, is always grave, tranquil, and even unctuous with serenity and sadness; it is not surprising that such a work should have profoundly affected all royalist hearts, and easily persuaded them that it was the King himself who addressed them.—Vol. i. p. 31.

It may be interesting and satisfactory to know that M. Guizot's view coincides with that of our own Hallam, whose authority on all the moot points of the history of literature no one will be disposed to question. Todd also, who has made a careful analysis of the style of the Eikon and that of Dr. Gauden, has detected several phrases which appear to him to settle the authorship conclusively upon the Bishop of Worcester. J. W.

AUT C[ÆS]AR AUT NULLUS, the new motto adopted by the righteous Nicholas, Emperor of All the Russias, has excited universal admiration; and the omission of all allusion to the æs, or brass, by which it has been assumed, is indeed a master-stroke of Imperial policy.

# CUCKING STOOL AND SCOLDING CART, LEICESTER.

From the numerous references to the Cucking Stool in the ancient records of this borough, we have abundant proof that here, as well as in many other towns, the ladies were in former times, very frequently subject to visitations of ill-tongue, and that their lords and masters were sufficiently ungallant to consider no remedy so effectual for preventing a recurrence of the disorder, as the cold-water cure, applied by means of the Cucking, or Ducking Stool.

So early as the reign of King Henry the Third, it is shown to have been in use here, although it was not at that period restricted to the fair sex, for we learn, from the early regulations for the government of the town, contained in "the Vellum Book" of the Corporation, that a brewer, breaking the assize of ale, was to be amerced for the first, second, and third offence, and for the fourth, without redemption, he was to suffer the judgment of the cucking stool (*tumbrellum*).

The punishment was not always by immersion, the offender being frequently exposed seated upon the cucking stool, during a certain period of time. Thus, at a Common Hall, held on the Thursday before St. Simon and St. Jude's day, 1467, it was ordered—

"That scolde be punished by the mayor, on a Cuck-Stool before their own door, and then carried to the four gates of the town."

The prevalence of this practice is further shown by the following extract from the Orders and Laws of the town of Neath, enacted in 1542.

"Item—If any person do scolde or rage, any burgesse or hys wyfe, or any other person and hys wyfe, if she be found faulty in the same by sixe men, then shee to be brought at the first defaulte to the Cooking-stoole, and there to sit one houre; at the second defaulte, twoe houres; and at the thirde defaulte, to lett slipp the pynn, or els pay a good fyne to the king."

During the sixteenth and seventeenth centuries, charges for making or repairing the Cucking Stool, are of constant occurrence in the Chamberlain's accounts of this town. Thus we have—

- "1563-4. Item—for makinge the Cuckstoole . xvjd.
- Item—to William Yates, for makinge pynnes and bands for the same . vjd.
- 1566-7. Item—Paid to Robert Bylbrough, for certain wood and bords, for the repaireinge of the Cookestole . xijd.
- Item—Paid to William Yates for ij long iron pynns with cotters for the same Cookestole . xijd.
- Item—Paid for nails for the same Cookestole . ijd.
- 1578-9. Item—Paid for a newe Cuckstoole . xiijs."

We learn by the account for 1602, that when the fair offender was punished by immersion, the Cucking Stool was placed on, or by the side of the West Bridge, as a payment was made for carrying it there. Charges occur at various periods "for rope to draw the Kuck-stoole—for iron worke used abowte ytt—for two staples for the Cuckstoole, etc."

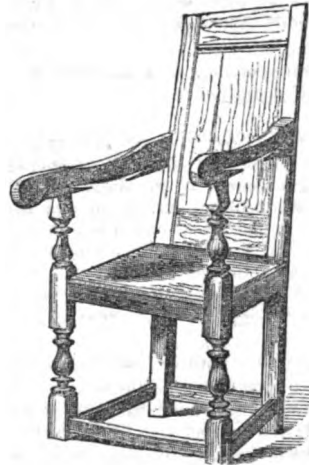
A new Cuckstool was provided in 1646, and in the following year we again have,

"Item—Paid for making the Cookestools . xvjs. vjd."

showing that more than one must have been in use at the same time.

In 1744-5, payment was made for bringing out the Cuck-Stool, 0*l.* 0*s.* 6*d.*

The accompanying illustration represents an ancient



Cucking Stool, that has long been preserved at the Town Hall, but it is now deposited in the Town Museum. Under the arms, it will be seen, are grooves, constructed for the purpose of receiving and retaining in their proper position, the cords by which it was suspended, and the fair culprit secured, when, in extreme cases immersion was the consequence; for which occasion, the seat was so constructed, as to be remova-

ble at pleasure, in order that it should offer no obstruction to the passage of the chair through the water.

The latest notice of the Cuck-Stool, that I have met with in the accounts, is the following, so recent as 1768-9.

"Paid Mr. Elliott, for a Cuckstool, by order of Hall 2*l.*"

But, as I learn from two aged inhabitants of the town, the Cuck-stool is known to have been in use at a still later period. One of them, now upwards of eighty years of age, distinctly remembers the Cucking-stool being placed as a mark of disgrace, in front of the residence of a notorious scold, who, it appears, had twice done penance in her parish church, for slander; whilst, the other, has heard a neighbour relate, she had seen a woman ducked for scolding, near the West Bridge, about eighty years since. He also states, that he had formerly seen another Cucking-stool at the Town Hall, that he describes as a kind of chair without legs, fixed at the end of a long pole. This has now disappeared.

References are, I find, made to another instrument of popular punishment—the Scolding Cart, that has not been noticed, I believe, by writers on the subject. It seems to have differed from the Cucking-stool only, in being provided with wheels, and in the culprit being seated upon it, and *drawn* through the town. Thus, in the account for 1629, the following charge appears—

"Item - Paid to Francis Pallmer for making two wheels and one barr for the Scolding-Cart ija.

Whilst, in that for 1602, the two instruments are mentioned in the same entry, a payment, "for the charges of the Cucke-stool, the Carte, and the Stocks."

Leicester.

WILLIAM KELLY.

#### CUCKING OR DUCKING STOOLS IN IRELAND.

As a proof that in Ireland there was a community of manners and customs with their neighbours across the channel, in their deeming it necessary to restrain "the noisy nuisance of woman scolding," the following extract is given from the Corporation records of Carrickfergus:—

October, 1574, Ordered and agreeed by the hole Court, that all manner of Skolds which shal be openly detected of Skolding or evill wordes in manner of Skolding, and for the same shal be condemned before Mr. Maior and his brethren, shal be drawne at the sterne of a boate in the water from the ende of the Peare rounde about the Queene's majesties Castell, in manner of ducking; and after, when a cage shal be made, the party so condemned for a Skold, shal be therein punished at the discretion of the Maior.

It further appears from these records that a cage was soon after procured, and delinquents punished in the manner noticed; and that a regular list was kept of all scolds, and their names laid before the grand juries. The cage, or ducking-stool, stood on the quay; and in a deed granted to John Davys, July 6, 1671, occurs the following notice in the description of the site:—

One small plot of land, or house stead, situated upon the Key, on the north-east, adjoining to the *Ducking Stool*, on said Key, now standing.

Recorder Office, Downpatrick. JAMES A. PILSON.

CUCKE-STOOL AT HARLESTON. Current Notes, p. 21.\* In Fawcett's Records of Manchester, 1851, 8vo. p. 50, is an account of the use of the aforesaid stool, so late as 1775, with a representation of the machine in operation.

April 6.

E. C.

HOT-POT.—What is the meaning of this phrase? or of what was it composed? M. M.

Brandy and ale mixed. Mrs. Pilkington, in her *Memoirs*, vol. iii. p. 159, speaks of a woman who was induced "to drink plentifully of Hot-pot, that soon left her stupid in the alehouse."

STRULDBRUGG.—Mrs. Pilkington, in her *Memoirs*, vol. iii. p. 161, says of Dean Swift, "he lived to be a *Struldrugg*, helpless as a child, and unable to assist himself. An explanation of this word is requested?

Dublin.

A. B.

\* To the reference in note, to Blomefield's "History of Norfolk," add vol. ii.—EDITOR.

#### NAPOLITAN INNKEEPER'S ANNOUNCEMENT.

When last at Naples, I copied *verbatim et ad literam*, the following amusing advertisement, from the printed form suspended in the *salle à manger* of an hotel at Salerno—

D.

Restorative Hotel kept by FRANK PROSPERI  
Facing the Military quarter  
AT POMPEII.

That hotel open since a few days is renowned for the cleanness of the linen, for the exactness of the service, and for the excellence of the true French cookery. Being situated at the proximity of that regeneration it will be propitious to receive families whatever, which will desire to reside alternately into that town and to breathe thither the salubrity of the air. That establishment will avoid to all travellers, visitors, of that sepult city, and to the artists (willing draw the antiquities) a great disorder, occasioned by the tardy and expensive contour of the iron whay. People will find equally thither, a complete Sortiment of stranger wines, and of the kingdom hot and cold baths, Stables and coach-houses, the whole with very moderate prices. Now all the application and endeavours of the hoste, will tend always to correspond to the taste and desires of their customers, which will require without doubt to him into that town, the reputation whome he is ambitious.

#### ENGLAND, EUROPE'S GLORY.

There is a land amidst the waves,  
Whose sons are fam'd in story,  
Who never were, nor will be slaves;  
Nor shrink from death and glory,  
Then strike the harp, and bid it swell,  
With flowing bowls before ye;  
Here's to the land in which we dwell,  
To England—Europe's glory!  
Bless'd land, beyond all lands afar!  
Encircled in the waters,  
With lion-hearted sons in war,  
And beauty's peerless daughters.  
Go ye! whose discontented hearts,  
Disdain the joys before ye;  
Go seek a home in foreign parts,  
Like England—Europe's glory!  
Whether in sultry climes ye rove,  
A solitary stranger,  
Or seek the foreign fair one's love,  
Fraught with deceit and danger;  
Where will ye find domestic bliss,  
Such social sweets before ye;  
A land in aught renown'd like this,  
Like England—Europe's glory!

Waller's recently published "Victorious Calendar," is an opportune record of England's valorous deeds in all ages and climes; it is indispensable to all readers of English history.

## THE AWAKENING Mallet.

In many Colleges, both at Cambridge and Oxford, it is a custom for the Bible Clerk to knock at every room door with a key to waken the students in a morning before he begins to ring the chapel bell. This, as it should seem, is a vestige of an ancient monastic custom; for we are informed by Bingham, that before the invention of bells, this was the method of convening religious assemblies in monasteries. The monks were called to the chapel by the knock of a hammer at their cells. The instrument was called the night signal, and the awakening mallet. Spelman, in his very learned glossary, article *campana*, has preserved two Monkish lines, in which all the ancient offices of bells seem to be included—

Laudo deum verum, plebem voco, congrego olerum,  
Defunctos ploro, pestem fugo, festa decoro.

'We praise the true God, call the people, convene the clergy, lament the dead, dispel pestilence, and grace festivals.'

## CHURCH BELL INSCRIPTIONS.

ON some of the bells in St. Patrick's Cathedral, Dublin, are the following inscriptions—

FIRST. DYET ILLERA AD PRECES EXCITANS VSQVE  
AD SONITVM SVPRMÆ TVBÆ. 1724.

FIFTH. HENRY PARIS MADE ME WITH GOOD SOVND

TO BE FIFT IN EIGHT WHEN ALL RINGE ROYND

SIXTH. IOHANNES DODSON. IOHANNES PREENE. AN.  
DOM. 1670.

NON CLAMANS SED AMANS SONAT IN AVRE DEI.

SEVENTH. FEARE GOD AND HONNER THE KING [1 Pet. ii. 17]

FOR OBEEDIENC IS A VERTVOVS THING.

ANNO DOMINI 1670. W. F. R. P. I. F.

The initials after the date, are probably those of a family named Pardue, who were bell-founders.

The Seventh Bell was recast in 1809, by James Wells of Aldbownen, Wiltshire, and the inscription retained. A. S.

THE PALL INN.—An anonymous writer, in the "Western Flying Post," a paper published in Yeovil, has rendered the following most satisfactory reply to my query, in reference to the origin and designation of the Pall Inn. See Current Notes, vol. iv. p. 13.

Behind the inn there are almshouses, both being erected on one and the same property; at these almshouses was long deposited a pall for funeral purposes, and let out for the benefit of the charity. Mr. Peter Draper, half a century since, one of the chief drapers and undertakers in Yeovil, on all occasions when a funeral was placed in his management, referred them to these almshouses for the pall, hence, the inn being the same property with the almshouses, was named "The Pall Inn." The pall was so long retained in use, that, completely worn out, it was used up, and suffered the fate of its users, having been some years since consigned to its last resting-place.

Dorchester, April 8.

JOHN GARLAND.

## DISSECTION OF LAURENCE STERNE.

THE following transcript of a manuscript note, in an old hand, at the end of my copy of Sterne's *Sentimental Journey*, printed for T. Becket, 1768, appears curious, and not having seen any account of the circumstances elsewhere, possibly some of your correspondents may throw some light as to its probability. Alas, poor Yorick!

Tottenham.

B. G. W.

Sterne died on Friday, March 18, 1768. He was buried at Marybone, but afterwards his corpee was taken up by persons employed by surgeons for this purpose, and, being sent to Cambridge, was known by the Professor of Anatomy, as it lay on the table ready for dissection. The Rev. — Green, of Ferring, told me, that being at Cambridge a short time after, he saw the skeleton, and had the anecdote, that was in the public papers, confirmed to him by the Professor.

The facts are not very widely different from the substance of the note, but reliance may be placed on the following:—

Sterne died on the first floor of No. 41, New Bond Street,\* at four in the afternoon of the day above stated. On Tuesday, the 22nd, he was buried, no one attending as a mourner, and in the most private manner, not at Mary-le-bourne, but in the graveyard of St. George's, Hanover Square, in the Bayswater Road; and on the night of Thursday, the 24th, "on the second day after the interment of poor Yorick, he was sacrilegiously stolen from his grave.† His body was taken inclosed in a case to Cambridge, where a gentleman, who loved him while living, and lamented him when dead, was asked by the Anatomical Professor to attend a dissection. He went, and saw the body of his friend produced, and his senses instantly forsook him. This interruption was however merely temporary. That heart whose pulsations were benignity itself, and the hand never extended but in the act of benevolence, were each laid open to the gaze of inhuman curiosity. Each fibre of the heart, it was remarked, seemed relaxed and wrung with sorrow. What became of the mangled corpse the writer cannot say."

Those were the particulars stated at the time. The Professor, C. Collignon, B.M. of Trinity, who lectured

\* The *Quarterly Review*, just issued, has an admirable estimate of the qualities of Sterne as a man and a sentimentalist; but unluckily, some historical errors, certainly not expected from the excellence of the writer, have escaped him; he speaks of Sterne as the great grandson of Roger, Archbishop of York, and states he died in Old Bond Street.

† The exposed situation of the burial-ground in the Bayswater Road, and the almost constant nightly despoilments of the graves by the body-snatchers, frequently excited painful notices in the journals. One, the *St. James's Chronicle*, of November, 1767, immediately presents itself in illustration:—

"The burying-ground in Oxford Road, belonging to the

on the corpse, knew nothing of the identity of Sterne till after the dissection—he had received it as a nameless body, and the intimation that it was the corpse of the author of *Tristram Shandy* was only made known to him by his friend after the dissection was effected, hence the care in retaining his skeleton. Qu. Is it now at Cambridge?

It may be asked, why Sterne's widow or daughter did not interfere—the circumstances could only be known when all was over, and their poverty would have prevented any interposition on their part; unhappily, too, they had long been estranged, and were absent when he died in London. No sooner was he dead than his widow, to raise means, sold his books to Todd and Sotheran, booksellers at York, and their shop-catalogue, printed in 1768, ostentatiously announced in the title, it contained "the library of Laurence Sterne, M.A., Prebendary of York, and author of 'Tristram Shandy.'"

Sterne, in the autobiography, as printed, notices his amusements at Sutton were "books, painting, fiddling, and shooting;" for fiddling read fishing, he was no musician.

#### THE QUEEN AND THE ITALIAN OPERA.

ELIZABETH, Duchess of Orleans, in one of her letters relates, that during her abode in Paris, Christina, the abdicated Queen of Sweden, who was as peculiarly eccentric in her nightdress as she was in almost every thing else, and instead of some display of elegance in her nightcap, made use of a most unseemly linen wrapper; having spent a restless day in bed, at length ordered a band of Italian musicians from the Opera, to attend and approach the curtains of the bed, which were closely drawn, and endeavour to amuse her. Their attempts were for some time unavailing, until the excellence of one of the singers arrested her attention and afforded her so much delight, that loudly exclaiming, "Mort Diable! comme il chante bien!" she on the instant suddenly arose, and thrust her strangely attired head from between the curtains, to the astoundment of the submissive Italians, who, not hitherto accustomed to such a mode of royal applause, were struck mute, and, unable to recover their surprise and terror of the object before them, were wholly silent for several minutes.

VCRIMDR.—On the reverse of some few of the third brass coins of Aurelian, is the legend VABALATHVS VCRIMDR. Will any reader of Current Notes kindly explain what this word implies? E. H.

parish of St. George's, Hanover Square, having been lately robbed of several dead bodies, a watch was placed there, attended by a large mastiff dog; notwithstanding which, on Sunday night last, the 26th, some villains found means to steal out another dead body, and carried off the dog." Under these circumstances, the corpse of a peer, or an author, was of no consequence to persons who were commissioned, or knew where to dispose of a subject; it was forwarded to its destination, and no questions asked, as to what cognomen while living the clay-cold-clod had borne.

CHRISTMAS TREE.—The contributor of the excellent article on "The Early Signification of the Christmas Tree," Current Notes, p. 11, might have added that the *sigillaria* are still manufactured at Rome, and used under the name of *Agnus Dei*. They consist in oval cakes of wax of various sizes from one inch to six or seven inches broad, and are uniformly an eighth of an inch thick. The figure of a lamb is stamped on one side, emblematic of our blessed Lord, and on the other side is the image of some saint, most commonly St. Mary the Virgin, or St. John Baptist. These wax medallions are in great numbers consecrated by the Pope alone, every seventh year of his pontificate, with a ceremonial of the greatest pomp and intricacy, in which there are many ablutions with blessed water, and anointings with the holy chrism.

Liverpool, March 19.

T. A. T. C.

CURIOUS FACT ABOUT THE WORD CARPET.—The word "carpet" contains the following FIFTY-FOUR other words!

Carp, verb.	Are	Pace	Eat
Carp, subst.	Acre	Par	Era
Car	Act	Pare	Tap
Care	Apt	Part	Tape
Cart	Art, subst.	Pate	Tar
Cap	Art, verb.	Pat	Tare, verb.
Cape	At	Pea	Tare, subst.
Caper	Ate	Pear	Tea
Cat	Race	Peat	Tear, verb.
Cate	Rap	Pera	Tear, subst.
Crape	Rape	Pert	Trace
Crept	Rate	Pet	Trap
Ace	React	Prate	
Arc	Reap	Ear	

FELTHAM.

CAR OF JUGGERNAUTH DESTROYED.—The world-known famous Car of Juggernaut of Muhes, near Serampore, so memorable in the idolatrous observances of the Hindoos, was totally destroyed by fire on the night of Monday, February 6th last. The "odekuries," or proprietors of Juggernaut, merged in grief, attribute the accident to the fury of the god, but for what cause they are not cognizant.

ELECTRIC TELEGRAPH.—A correspondent, Current Notes, vol. iv. p. 3, cites an old author to prove the electric telegraph not a new idea; there is also a curious foreshadowing of it in Job xxxviii. 35, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" W. W. B.

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